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INTERNATIONAL BIBLE STUDY.

Sept. 16th 1883.——Acts XIV. 19-28.

For Comment see last *Guardian.*

Sept. 23rd 1883.——*Review of the quarter.*

Our review embraces Acts viii-9 to Acts xiv-28. Let us summon before us the Golden Texts of the quarter and hear what they have to say. We hardly like the expression Golden Texts; it seems to imply that the rest of Scripture is not golden.

Acts viii. 21. "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." This brings before us Simon of Samaria and a great company whom no man can number, who have sought to advance their worldly ends by a profession of religion. Simon would be a Christian if he could have a high position in the Church and be looked up to as a man of consequence. The apostles discerned spirits, but just as we do, by the conduct of the party. God receives sinners who are willing to recognize their own sinfulness, and to be delivered from sin. But he who covers his sin and cares more for his own honour than for that of God, shows plainly that his heart is not right with God.

39. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Philip had accomplished the task assigned to him The Ethiopian was on his way to his own country; he was reading the Scriptures, but could not understand who it was that Isaiah was speaking about in such a wonderful way; Philip joined him, expounded the passage, makes him acquainted with Jesus the Christ and with his salvation; leads him to the Saviour; baptizes him, and then leaves him to pursue his way to his own country. The work of evangelization was accomplished in an hour. The youthful convert went on his way, but oh how different from what he was before. His soul was bathing in the light of life. He did not go alone. The word of God was no more a sealed book to him; it was the very word of God, speaking, warning, encouraging him. If, as we believe, he introduced the Gospel into Abyssinia, how mighty the results connected with this excursion of Philip.

IX. 6. "Lord, what will thou have me to do?" Saul of Tarsus here comes before us, prostrate on the ground near Damascus, the Lord of glory speaking to him from above out of the excellent glory. Saul has just discovered to his horror that he has been making war upon the Lord's Anointed One. He whom he had only thought of as dying an ignominious death on Calvary, at the instance of the Sanhedrim, is suddenly unveiled before him as the All-glorious One, the Hope of the world. The very spear with which he had hoped to give Christ and his cause an irrecoverable blow, is in his hand. An instantaneous collapse of pride, ambition, self-righteousness, false zeal, takes place within him; and out of the chaos and the ruin comes the still, small voice of self-surrender, Lord, what will thou have me to do? How many say this, and when they get the instruction, obey it not. But Saul of Tarsus meant it, and was not disobedient to the heavenly vision.

1 Cor. II. 2. "For I determined not to know anything among you, save Jesus Christ and him crucified." The Greeks seek after wisdom. The same thing may be said of our 19th century Church. Men who can manipulate the teachings of Scripture in such a way as to cause men to admire their ingenuity and depth of thought and originality and philological lore and powers of imagination and of rhetoric, these are the ones who are highly esteemed in our days. Christians are content to remain under ministerial care, 20, 30 or 40 years; to continue scholars all this time; provided only they have men of sagacity and illustrious endowments to teach them; or lacking such they spend the time in denouncing their instructors. The truths involved in the doctrine of the cross are indeed as far-reaching as immensity; but where the crucified One is faithfully preached and faithfully received, he will not suffer the disciples to continue sitting in their pews, but will send them out to impart what they have learned to the unlearned; and after a certain time the disciple can only grow as he imparts. A successful minister is one who brings his flock to a condition in which they need him no longer. The Church should be a seminary, and those who are learning to-day should be preaching to-morrow.

Acts. IX. 34. "And Peter said unto him, Æneas, Jesus Christ maketh thee whole." Some years have gone by since Jesus ascended up on high, but he still continues doing mighty works. He went up on our account just as he descended on our account. He did not intend that the world should lose anything by his departure, but rather that he should be even more manifest than he had been in the days of his incarnation. There is an apocalypse of Christ. His arm is not shortened that he cannot save; but our iniquities, especially our unbelief, have hindered the exhibition of his power.

X. 35. "But in every nation, he that feareth him and worketh righteousness, is accepted with him." Cornelius appears with his testimony and it is very cheering. We learn from it that wherever in this wide world one is found who has attained to a true conception of the true God, and fears him, and obeys him up to the light that he has, God will leave no stone unturned to make him acquainted with Gospel words 'whereby he and his shall be saved.'

XI. 21. "And the hand of the Lord was with them; and a great number believed and turned unto the Lord." These were Grecians, not Jews. They who preached to them were men of Cyprus and Cyrene, Proselytes, who had embraced the Gospel in Jerusalem, and were now scattered abroad by persecution. They had heard of the conversion of Cornelius, and had the boldness and good sense to act upon the evidence thus made conspicuous, that Christ would be found of the Gentiles. God blessed their testimony and their efforts, and a great number turned to the Lord. Now began to be fulfilled the parable of the Marriage-supper, Matt. xxii. 9.

Ps. L. 15 "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." The Christians in Jerusalem, bereft of James and threatened with the loss of Peter, call upon the Lord; Peter is delivered out of the hand of Herod and the expectation of the Jews, and goes forth in safety to glorify the Lord by showing that it is not a vain thing to call upon him in faith.

Acts XIII. 7. "Sergius Paulus, a prudent man, called for Barnabas and Paul and desired to hear the word of God." We are now in the presence of a Roman Proconsul, the ruler of Cyprus, the representative of Imperial Rome in that island. He was a prudent man, exempt from prejudice, willing to learn. Instead of rejecting with scorn, as most of his countrymen did, the teachings of Jews, he would hear them first and judge of them afterwards. Paul and Barnabas are invited to the palace, and an opportunity is given them to set forth their message. And as he listened he felt in his heart that this was indeed the word of God.

32. "We declare unto you glad tidings." Gladsome they are to those who believe, for to such they convey forgiveness of all sin and power to keep from sinning, to be appropriated moment by moment, according to exigency, just as the branch receives nourishment from the vine. The very same tidings that were declared by Paul and Barnabas, are now declared by all who preach Christ in sincerity, not themselves and not the Church.

XIV. 15. "That ye should turn from these vanities unto the living God." Jupiter, Mercury, Apollo, Venus, Diana, Neptune and all the Gods of Olympus, were vanities, to Paul, for they were the fictions of the depraved minds of men. They who worshipped them were without God in the world.

Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." This command is binding unto the end of the world, until the time when no man shall need to teach his brother, saying, Know ye the Lord, for all shall know him from the least unto the greatest.

I think that our churches are dying of great sermons and splendid rhetoric.

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WEEKLY REVIEW.

—It was £20,000 and not £10,000 that was bequeathed by Dr. Miller to the Free Ch. of Scotland's Mission in W. India. The sum is funded, and the interest is to be applied half to the support of Native ministers, and half to the education of Native Medical Missionaries.

—There is a certain amount of agitation in the Methodist papers of the United States with reference to a proposal to exscind or modify the *three years rule*, by which ministers are transferred to other appointments triennially. A good many seem to be of the opinion that with regard to cities and large towns it is desirable that the ministerial term be extended. Some cogent reasons are urged for this. City people seem to think they need a different sort of pastor from such as country churches would be satisfied with. And some pastors seem to think that they are better adapted to minister to the cultivated, and that their talents would be in a great measure wasted in country places. The three years rule aims to give all the churches a share in the more gifted men, as well as in those thought to be less-gifted. If there is any bright, particular star let it not always be shining where stars are numerous, but where their light is more needed. The three years rule has worked well on the whole, and to many it seems a pity that it should be done away with. We do not suppose that it will be. We have not very much sympathy with the supposed wants of the churches in the large cities, as very often what is really desired is to vie with the churches other denominations. Methodism is good for the rich, but the rich are not always good for Methodism. With regard to the M. E. work in India, the rule has not been much observed. Mr. Thoburn in Calcutta Mr. Osborn in Allahabad and Mr. Bowen in Bombay have been fixtures for ten years or more, and there is one reason why there should be a limit to the transfers, viz. that caused by the diversity of tongues. The General (Quadrennial) Conference of the M. E Church is to meet in May of next year in Philadelphia. Delegates to that body, clerical and lay, will be appointed at the Annual Conferences of North and South India.

—The following from the *Bombay Catholic Examiner* will enable our readers to judge how much ingennousness is necessary in editing a Roman Catholic journal :

The *Bombay Guardian* has fairly shirked our challenge to prove a single case of the sale of Indulgences in the country that we know most about—namely India. That journal evidently finds it inconvenient to be *precise* as we have asked it to be; but it might as well have given up the argument fairly, and frankly confessed that it cannot lay a finger on a single definite example of the evil it has been so eloquently denouncing. Instead of keeping to the point and fighting out the question properly the *Bombay Guardian* has pretended to construe our challenge as a defence of the practice of the Catholic Church *in India*. The editor knows quite well that it was only an effort on our part to bring him to the scratch instead of allowing him to indulge in vague generalities. He now tries to start a controversy on the subject of Infallibility, but we decline to let ourselves be drawn in any new direction after so slippery an opponent, unless he be straightforward enough to acknowledge his mistake, and to retract his unfounded charge.

What did this discussion start from? The following paragraph in the *B. Cath. Examiner* :

If Bishop Meurin is in want of a specimen of credulity to practise his hand upon, we recommend to him the *Indian Witness*, who sincerely believes that "the notorious Tetzel!" sold indulgences to commit sin," just as Major Tucker sells "salvation."

Is there anything here about selling Indulgences in India? This question has at no time been before us. Our readers can judge for themselves where the tergiversation is. We were under the impression that the Romanists were still tenacions of the boast *semper eadem*, and were unwilling to acknowledge that they are making any reforms; if this impression is wrong and our Romish friends are willing to allow that they have gone astray in the past and are aiming to do better, they shall have our heartiest sympathy.

—A book by P. Joseph Schneider, S. J. on Indulgences *(Die Ablässe,-ihr We sen und Gebrauch)* appeared year before last, and we find an extended notice of it in the *Independent*, from which we take the following :

The sytem is better guarded against abuse than it was in the sixteenth century. Our good Father Schneider denies, indeed, that indulgences were ever sold, and grows indignant at the Reformers, "who were not content with calling the indulgence a human invention, but were further guilty of a miserable slander calling indulgences a pious fraud, a covetous, avaricious and simonistic trading in holy things." Yet in the next breath he confesses that Leo X granted an indulgence to whosoever should make a voluntary contribution to the erection of St. Peter's church. Also that the same Pope, when he urged the Christian princes to make common cause against the Turk, granted an indulgence to any one who, himself unable to go to the war, contributed to defray the expenses of the same. Further, certain official expenses being incurred in making out indulgencs, a tax sufficient to cover these was assessed upon each. "Who would believe it? This good work of contributing to worthy ends, these pious gifts which were so well, so lawfully, so reasonably applied, became the unhappy occasion of Lutheranism!" Yet it is difficult to suppose that the ordinary (not to speak of the ignorant) mind would distinguish between buying an indulgence and receiving it in return for a voluntary contribution.

The rule laid down for the guidance of those who issued Indulgences, was that *the hand that gave* the Indulgence should not receive the money.

—We are told that the God of this world knows how to assume the appearance of an angel of light. One of his most successful stratagems is to make Christians believe that some particular form of evil is the sum of all iniquity, and to concentrate all their zeal and energy in denouncing those who do not see it as they see it. There are some who think it our duty to let them fill a considerable space in this paper every week in holding up to opprobrium those who do not feel so deeply as they do with regard to the sinfulness of using and selling tobacco. Others take very extreme views with regard to the use of jewelry; that is to say, they not only think it objectionable (as we also do) for men or women professing godliness to wear such adornings, but they insist that every one that does it is thereby judged and condemned; they war against it in such a way as to convey the impression that other sins and failings are comparatively venial. There ought to be a more general protest than there is, against these things, but not in such a way as to convey the impression that these things are the most formidable barriers to the progress of the Gospel. A person may fancy himself very righteous for abstaining from these things, but this is not the sort of righteousness which covereth a multitude of sins. There was a good deal of Sabbath-breaking in Judea, in the days of our Lord, and the Pharisees vehemently denounced it and put every man under a ban who did not listen to them; but Jesus did not join them in this; he knew that no man could keep God's Sabbath in whose heart was acrimony, self-righteousness, covetousness, or caste-pride. It is very easy for a man to make war on a sin he is not inclined to, and to persuade himself that his zeal is zeal for God; but he is in danger of overlooking much that is evil in his own heart, especially want of love, partiality, injustice, obstinacy.

—When Christ was in company with the woman of Samaria, by the well, there were several ways in which he might have opened up conversation with her. He might have spoken to her about the heretical views entertained by the Samaritans, and dwelt upon the enormous sin of perverting God's revealed truth. He might have spoken to her about her abominable life, consecrated to lust, whereby she was steeped in impurity. He might have spoken to her of the wrath of God denounced against all unrighteousness and ungodliness of man. There was nothing whatever to show that there was the slightest repentance or contrition on her part. Yet he begins by telling her of the love of God. "If thou hadst known the gift of God and who it is that said unto thee, Give me to drink, thou would'st have asked of him and he would have given thee living water." Our Lord believed in the principle designated by Chalmers "the expulsive power of a new affection." The love of God shed abroad in the heart, revolutionizes both heart and mind, and things by which we were led captive at once lose their power. God's love revealed to the Samaritan woman, compelled the miserable objects for which she had hitherto been living, to take their own odious forms and disappear. The heart that was a prison became a palace. The thing which has most to do in making drink such a curse in the world is Covetousness, disguised under the name of Commercial enterprize. It is covetousness that buys up so many cargoes of grain to convert them into whiskey. It is covetousness that is ever discovering some new form of stimulant. It is covetousness that is this day directing an immense army of agents to go into all the world and offer liquor to every creature, persuading them that this is the true Gospel. It is because men know not the love of God in Christ Jesus, that covetousness finds a harbour in their hearts. This love experienced, the demon of cupidity will appear in his true guise, and speedily take his flight.

—Bombay has fêted two sons of Her Majesty and is not willing to lose the opportunity of fêting a third. H. R. H. the Duke of Connaught comes out shortly to take command of a division of the army, and the Municipality propose spending Rs. 50,000 in giving him a civic reception. Some think that inasmuch as he has chosen to be a soldier, he might be suffered to remain

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such, and pass through as any other General of division would. But loyalty refuses to be cheated out of the opportunity, and so there is to be the fête,—unless indeed he himself should deprecate it.

—Loyalty and the responsibilities of stewardship have been struggling in the bosoms of our Municipal fathers, and the last have come off victorious. They voted Rs. 50,000 to fête the Duke of Connaught on his arrival, but on second thought concluded to make it Rs. 2000 It will not make much difference to him, we fancy.

—We sometimes meet with a request for prayer, for some specific object, accompanied by a request that the prayer may be offered daily for a month or longer period. This takes for granted that the prayer will not be answered on the first or second or third or tenth day, and suggests the notion of a certain cumulative effect in prayer, each day's prayer contributing a little towards the price and when the whole is paid the answer comes. But what makes a prayer to prevail is faith. When Jesus was on the earth he did not keep men praying long, but whenever there was faith, he granted the prayer, though it were only three words long. If we engage in prayer with the idea that God will answer us after many days' prayer, that shows that we are trusting in prayer, not in the promise. A Christian wife was speaking hopelessly about her unconverted husband, for whom she had been praying for years, when her friend asked, Have you ever asked, believing that God would do it there and then? She acknowledged that she had not; she had always been looking to the future. Obeying the hint, she at once prayed to God to convert her husband that very day. He was a fisherman, away at sea, and when he came back, told her that he had given his heart to God on the day when she had prayed. Sometimes it seems good to God that the faith should be tried, and sometimes the best results are secured by delay in granting the blessing; but it is faith and faith alone that secures the blessing.

—The Ritualistic papers tell us that the Rev. Mr. Mackonochie pursues his vocation quite disregardful of the Church's inhibition. One of the means by which he is taking captive the hearts of his parishioners at St. Peter's, London Docks, is the establishment of weekly dancing-classes, to show that dancing can be enjoyed without drinking. The *Indian Churchman* extracts from a home paper an account of one of these dancing parties. "The girls arrive in couples and seem perfectly able to take care of themselves." Around the room are seated dockyard labourers, smoking their pipes, and looking on with critical eyes.

"Every other dance on the programme is a square dance, and not only are quadrilles and Lancers largely patronized, but more elaborate series of figures—Alberts, Caledonians, the Circassian Circle and other combinations—are gone through with manifest pleasure."

We can well understand that these should be more popular than prayer-meetings. If it had been Moody and Sankey who had struck this vein, how horrified the respectable portion of society would have been.

—A correspondent in our last issue was indignant at the suggestion that "wealth succeeds in getting the upperhand of poverty." The *Christian* of Aug. 23d says:

Even in our own land, which compares in some respects so favourably with other nations, the cry of the poor and the weak goes up to God in an unceasing wail.

Again:

It would be well if the Governments of Europe were led by the prevalence of discontent and social upheaval to inquire how far, by the neglect of home legislation, and by permitting oppression and injustice to continue where they might be remedied and removed, they are responsible for much which causes these evils to prevail. Class legislation has not a little to do with it in many quarters. The poor and down-trodden have rights to be respected, and these are too often overlooked, while the interests of the rich and great are studiously consulted.

—One of the home papers, a few weeks ago, speaking of the Shapira MS., said:

Manuscripts of Deuteronomy written in Moabite character are not easy articles to manufacture; and if Mr. Shapira's treasures are really the work of the nineteenth rather than the ninth century, B. C., there must be in existence somewhere a literary and scholarly forger to whom all other practitioners of a difficult and far from lucrative art are but as babes and sucklings.

Yet the *Record* of Aug. 24th, says, There appears to be little doubt that the MS. is a forgery. M. Clermont-Gannean, from an inspection of two fragments, pronounces it the work of a modern forger. He acknowledges that he entertained in advance most serious doubts of its authenticity. His opinion carries great weight with it, as it was he that reconstructed the Moabite Stone, now in the Louvre.

—Sport and cruelty often go together in this world. The amphitheatre where the ancient Romans came together for recreation, was often made to flow with the blood of the best men and women in the world. To the Spaniard and the Mexican, bull-baiting is the spice of life, and if it were not for the law, Englishmen of all classes would be congregating to witness prize fights. The House of Lords have just thrown out the bill designed to shield pigeons from the barbarities inflicted in connection with pigeon-shooting; we are told that several sporting peers returned to town to vote against the Bill. But the account given of the atrocities practised on the pigeons at these matches is simply appalling. The shooting of them is the least part of the cruelty. Scratch a Russian and you find a Tartar, it is said; scratch this boasted humanity of ours and you find diabolism.

—The *Indu-Prakash* is not afraid of disturbing a hornet's nest and in a strain of singular candour says:

"Those who are quite in raptures over His Highness the Holkar's jealous attitude towards Christian missionaries seems to us guilty of an inconsistency as strange as it is absurd. No dout the present difference between His Highness the Holkar and the missionaries has arisen from the fact that they have been able to convert a Hindu boy to their faith. Several allegations, prejudicial to the missionaries, have been made, and one of them is that the boy is of some 16 years of age, while the real truth, we are informed, is that he is about 18 years old. The writers, who cannot concede to the Christian missionaries the liberty of action, which they would fain allow to their own religionists, should have at least some regard for truth and candour in writing upon this subject."

We honour our contemporary for these remarks, and doubt not that he is prepared to encounter the obloquy they may bring upon him. If we could know how large a proportion of his readers approve of such candour when the supposed interests of religion are at stake, we should know better how far our Native brethren are fitted for more extended jurisdiction. We have heard it said that the intense feeling of jealousy awakened among the people of this country by conversions to Christianity, as exhibited in the Native Press, will make it impossible for a Native judge having to decide on a case of this kind, to decide the case on its own merits. There has been too much to favour this view. If such a conception of justice as the *Indu Prukash* expresses, be accepted generally by Native gentlemen, the matter of Local Jurisdiction appears decidedly more hopeful.

—The Rev. Mr. Hartwell from America passed through Bombay lately on his way to China where his parents have been missionaries for thirty years, and where he was born. He left in the China steamer last Saturday. On the same day we received from his father a letter announcing the death of his mother; it reached us unfortunately an hour or two too late for us to convey the news to the son who was hoping so soon to see her in Foochow. She died on the 10th of July of Sewage fever, the seeds of which she is supposed to have caught as she went from house to house to teach women. From January 1st to June 23rd she made 146 calls on Native women and received 54 companies of women. "She feared nothing but sin."

—Judgment in the Calcutta Scotch Mission Defamation Case was to be delivered yesterday, and has not reached us before going to press. The report of this trial has filled some columns of the papers daily since its commencement, and it is very seldom indeed that it has fallen to us to read any thing more unpleasant—to use a mild term. Our Lord tells his disciples that there is nothing covered that shall not be revealed, intimating that it shall be well for them so to live that when any powerful electric light is turned upon the details of their work, there may be nothing of which they shall need to be ashamed. Some of the things brought out in this trial are ill-fitted to bear the light, and cannot fail to intensify any feeling of bitterness towards Missions that may be in the minds of the people of this country.

—As regards the Canadian Mission work at Indore, we understand that the prohibition of which they complain is limited to the city, and that they are free to preach the Gospel in the villages, and have done so abundantly. "Even in one district of the city there has been no recurrence of the molestation since the action mentioned in pp. 5 and 20 of their pamphlet." But the missionaries feel that "if the Durbar be allowed to carry out their purpose in stopping the work in the city, (see p. 22) the same spirit will naturally extend the prohibition to the whole State, and from that to other States."

—The *Harvest Field* for September contains an interesting article on "Roman Coins found in S. India." It is astonshing what numbers of these coins have been found, mostly of the reigns of the early Cæsars. On one occasion ninety coins bearing the superscription of Tiberius were found. The coin that was brought to Christ at his request, was doubtless one struck off under the same

reign. At one place 522 *denarii* of the reigns of Augustus and Tiberius were found. All this shows how close the commercial relations then existing between Rome and India. The early evangelists would have little difficulty in coming to S. India.

—We have received a copy of the tract "Mary in Heaven" which led the *Bombay Catholic Examiner* to denounce the Methodists in such strong terms, and a letter from the gentleman who had it printed, who is not a Methodist at all. As we suspected, the sting is found in the Scr. testimony contained in the tract. It is a reprint from the *True Catholic*, May, 1871. We may have a word to say about it next week.

NOTICES OF BOOKS AND REPORTS.

"Regeneration of India." By Gopinath Sadashivji Háte, Pleader, Bombay High Court, and Dewan to the State of Palitana. This is a well-printed pamphlet of 79 pp. the work of one who has evidently read and thought a good deal on the diverse subjects here treated of. He has a high appreciation of the various advantages accruing to India from her relations with Great Britain and the character of her present Government. He acknowledges the benefit conferred by Christian Missions, Zenana instruction, Mission Schools, &c. on the general course of education and enlightenment. He is even more sensible however of the advantages accruing from railways, telegraphs, canals, docks &c. He notes as one of the defects of our educational system, the very little attention that has been paid to national education, though he would not favour any diminution of attention to high education, in order to secure it. The funds to carry it on may be derived from seven sources: Parents; Private Munificence; the General Public; the Educated; Retrenchment in existing expenditure; Native States; Government; all of which he passes in review. Some remarks follow on the importance of Female Education, and the value of Zenana Mission work is admitted. After touching on a large variety of topics, he speaks of moral and religious Education. The following with regard to the non-interference of Government in religion, we would commend to the officers connected with public Instruction, and to the ruling powers.

I shall now proceed to consider the principle of the non-interference policy of Government in religion and how far Government can be justified in shirking off its responsibility on this head. I uphold the principle strongly so far as dogmatic or doctrinal theology is excluded from the scheme of national education. "This will be so in every country in which toleration exists and still more necessarily in a country like India, where both rulers and ruled have each a large variety of more or less conflicting creeds and where the honor of the British Crown has been specially pledged to the most complete toleration." But this will surely not exclude those truths of Natural Religion and morality from being taught which are common to all religions. What objection could there be, I ask, to our youths being taught in our schools and colleges to infer, from the márvellous proofs of design, power, goodness, wisdom and benevolence of the Deity which we see around us in the creation, his existence, power and divine attributes; the doctrine of the immortality of our souls and that we are all responsible to God, for our actions; that we have while in this life certain obligations and duties to fulfil; that God is a Spiritual Being and ought to be worshipped through love and devotion. Would it not also be a grand and heart cheering spectacle if for half an hour at least in a day our youths could be seen pouring out their hearts in thanksgiving, adoration and prayer for the millions and millions of blessings which the Almighty daily showers like the sunbeams on them and join in a chorus of praise and glory to the Universal Father. There are hymns composed in the Vernacular languages of the people for the use of the different Theistic Churches of India which cannot be sung without stirring the devotional and religious fervour of the most bigoted of Her Majesty's Indian Subjects, whether he be a Parsi or a Mahomedan, Christian or a Jain or a Buddhist or a person of any other creed, which books might with benefit be learnt and sung by our students as devotional subjects or exercises. Some may be of opinion that this part of education be well left to parents and guardians and spiritual guides at home. This work in the present state of Indian homes cannot safely be trusted to parents as we have seen from practical experience. One cannot count npon having an enlightened father or mother. How glad would the hearts of the parents be to see their sons and daughters on coming home chanting merrily the hymns in praise of the All-bountiful. I hope the day will not be distant when we may be able to witness such joyous spectacles. Native parents would indeed bless the day when Government would undertake this part of education for which they are in a great measure responsible to God. The responsibility of Government in providing religious instruction of the kind indicated above is all the greater when we consider that Native children have no such moral and religious influences as Christian children are blessed with. In a Christian home, family prayer is a daily and cherished institution. With us, speaking of the majority of the Natives, we have no such institution as Family Prayers. It is true that we have some sort of imperfect form of prayer, but which being in the classical languages of the country is repeated simply as a parrot. Native youths have but a vague idea of the personality of God or of his divine attributes, and I regret to say, that some of them grow up without a God to guide them, without immortality to stimulate their hopes and aspirations, without, at the same time, as an inevitable consequence, a strong pure conscience to spur them to deeds of moral heroism, to deeds of self-denying philanthrophy. We all know how susceptible is the young mind and how impressions made at that season of life generally last and govern our actions in after life. It is of the highest importance therefore that the seeds of religion and piety should be sown at that tender period. Since our children have no such influences to bless them with at home, it becomes the bounden duty of Government to foster such influences in our schools and colleges. We know that in all Mission schools one hour of the day is set apart for religious instruction and prayer and that too, a Christian education and to which Government grants are freely given. Why then should an enlightened British Government be so backward to the cry of India's children for giving religious education of the kind above stated which can never be objected to by a member of any creed and which will have a salutary effect on the national character. Oh! how long will the Christion British Government and the philanthropic British Nation be indifferent to the best and highest interests of the teeming millions of the population whom Providence has entrusted to their care. I do fervently hope, that they will bestir themselves in the matter and thus effect in some degree the moral and religious regeneration of the people of India.

After this the author speaks with admiration of the Indian Theistic Church, and expresses his firm conviction That Christians, Mahomedans, Parsis, Buddhists and Jains, will all ultimately meet together on the common platform of Universal Brotherhood—with the Bible, the Vedas, the Koran, the Zendavesta and the other sacred books as so many planets revolving round the central sun of Theistic Faith,—guiding us to the throne of the Eternal—the Universal Father. May our Church prosper to bless India and mankind.

The writer appears to us an optimist, giving his attention to all that seems to be hopeful and promising in the present drift of affairs, and losing sight of the moral corruption of man and of his inability to purify and rectify himself. He that committeth sin is the servant of sin, no matter how replete with advantages be the civilization to which he belongs, and men must be born again to see the kingdom of God.

"Bushnell's Character of Jesus." Abridged and translated into Marathi. (*Khristawartan.*) Bombay Tract and Book Society. 8vo. 61 pp. Price, one anna. We have much pleasure in mentioning the appearance of this translation. Of the original we have more than once spoken. This is a valuable addition to the vernacular Christian literature of W. India, fitted to be helpful to Christians, and useful to those who wish to know the claims of the Gospel.

"*Rev. Haripantatse' Charitra.* Memoir of the late Hari Ramchundra Khisti." The subject of this Memoir was for many years Pastor of the Am. Miss. Church, Ahmednagar. His memoir has been prepared by his son-in-law, Rev. Appaji Bapuji, C. M. S. We have read this with great interest, having been well-acquainted with the subject. A number of the friends of the late Mr. Haripunt have contributed their recollections of him, and thus a pretty full account is furnished of one who was among the earliest to identify himself with the cause of Christ in this Presidency. It is about twenty years since Mr. Huripunt died, but he is still well remembered, especially in the Deccan, and many will be glad to review the story of his life as told in this volume. He was a Brahmin, and when he and his wife and his brother were baptized at Ahmednugur by the Rev. Mr. Ballantine in 1839, it created a great sensation. Mrs. Huripunt still survives, and is still actively engaged on Zenana work. This Mar. work (112 pp. two annas) is published by the Bombay Tract and Book Society.

The Indian Messenger. This is the first number of a new Calcutta Weekly, the organ of the Sadharan Brahmo Somaj. It is in English. "The Fatherhood of God and the Brotherhood of Man," are "the two noble doctrines" which the *Messenger* feels called to proclaim.

The Bombay Guardian.

SATURDAY, SEPTEMBER 15, 1883.

MISGUIDED FIDELITY.

Are all men totally depraved? Is the spirit of disobedience universal? Are there no examples of men endeavouring heartily to fulfil their duties to their fellow-men? Is it so that there is no deference to authority, no sacrifice of one's own will in favour of

that of a master? Such examples abound. Wherever we look we find obedience rather than disobedience. It is speaking well within bounds to say that nineteen persons in twenty find their meals regnarly prepared for them day by day. People complain a great deal of servants; they think it a great grievance if a servant fail in a single particular to do their will, making no account of the numerous instances in which they daily do not fail. This very fact shows that they expect thorough devotedness to their will, thorough abnegation of the servants' will, and makes it evident that obedience is the rule. The Romish centurion who sought the good offices of Christ in behalf of his sick servant, said, "I am a man under authority, having servants under me, and I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to a third, Do this and he doeth it." Himself a subordinate officer, he could get his will done by his servants; it was not necessary for him to go to the bazar to obtain something thence; he had but to speak the word and his will was carried out. His servant did not consult his own convenience in the matter; he did not reply, I will do it when it is opportune; I have something else I prefer to do. He did not say, I have an enemy and am afraid of meeting him, so I must put off doing what you bid me. Nothing of the kind. He does not consult his own feelings in the matter; the will of the master controls him and he hastens to do the thing commanded. And thus it is in all the ramifications of society. In fact there could be no society, if there were not this principle of obedience controlling all members, and causing all to work togetner for the common weal. We see it throughout the army; the principle that binds the whole into one great engine is *obedience*. The Sovereign has but to issue a command and the forces of the empire are distributed all over the world, without reference to difficulties and dangers. So too in civil life; in Government offices; in counting-houses; in manufactories; on board of ships; in palaces, in hovels, in mines. Look where we will we find that nothing is more conspicuous than this deference to authority. Every man has an individuality; has a will of his own; but has also the power to control it and make it tarry till the will of another has been fulfilled. "Who is there of you having a servant plowing or keeping sheep, that will say unto him when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink." No servant would expect anything else, under the circumstances. Disobedience is the exception in almost all departments, in almost all circumstances. Notice the promptness with which the crew of a vessel run aloft to take in sail or reef a topsail, in the fury of the tempest it may be, at the command of the officer.

How then can it be said that men are depraved? Is there not something beautiful in this maintenance of subordination and fidelity?

The proof of depravity appears in the fact that men know so well how to subordinate their powers to the will of another, and yet habitually refuse to obey the Ruler of the universe, the Being who called all things into existence, the blessed and only Potentate. He gave us and gives us all our powers and resources and opportunities, and is the source of all that is good and beautiful and glorious in creation, and yet we with infinite coolness and non-chalance set aside his will in favour of our own conveinence. Men who are all the day long punctually and with all their mind and heart doing what they are told to do by some fellow-rebel, think it a matter of perfect indifference whether God's will is done by them or not. Even those who know that God gave up his only-begotten Son to an ignonimious death for the redemption of mankind, and who profess to believe on Christ, think little of failing every day in the service of God, though they cannot bear a servant who fails to do what they bid him. Could there be any more striking proof of depravity, than is furnished by this very faithfulness of men in performing his secular duties, showing as it does how much more deference he has for the authority of sinful men, than for that of the immaculate God? Who knows what thoughts came into the mind of the Lord Jesus when the words of the Romish centurion were reported to him, —I say to this one go and he goeth. If it were only so in the church of Christ, if every believer had only so much devotion to the Lord's will, what magnificent results would be witnessed! The whole Church would be at once instinct with the mind of Christ, and the express image of the Father would be revealed to men.

The secret of the obedience that man renders to man, is that man is conscious of his dependence on man. The servant, the clerk, the soldier, the sailor, the artisan, and those who serve society generally, the artist, the author, the editor, all these are conscious that transgression means loss. But men are not habitually constrained by the thought of their dependence on God.

REMINISCENCES. CCXXVII.

Extracts from diary. Bombay, 1849.

June 10. For all that I now know, what I have experienced may be but the beginning of my trials, and be altogether swallowed up by greater sufferings to come. Perhaps I am to be conformed to Jesus Christ in a degree I do not dream of. To be numbered with the transgressors; to be regarded by the best part of the church as a sinner, is the kind of suffering I most shrink from; and it may perhaps be the very kind that is in reserve for me. All is now darkness before me.

June 26. Many excuse themselves from fulfilling a duty, because it would be easy, a strange plea. It would be far easier, they say, to take such and such a step, for instance to give up their property, change their mode of life, than it is to engage in daily conflict with the sins of our heart. If I could be assured that such were the will of God, they say, I would find no difficulty in doing it. In this there is much self deception. Doubtless, if there were a very distinct and express revelation of the will of God, they would obey it; for they would feel that if they disobeyed such a revelation, they could never find any peace. But God does not always make known his will in this way to us; but often in a way to test the sincerity of our devotion. Perhaps the most difficult thing connected with every duty, is *the coming to the knowledge of it*. Man cannot bear a burdened conscience; therefore he shows his opposition to the truth by shutting his eyes to it. And the Spirit of God gives evidence of his presence in this way, namely, he makes the knowledge of God's will an object of earnest pursuit. It is'nt enough to say I would be very ready to do that thing, if I knew it to be God's will; but we are responsible to know God's will touching it. It is only by our earnest seeking, that His will is to become more apparent than it is. And there are many who think they could easily endure persecution if it should arise; but they are careful not to pursue a course that would awake persecution. The greater devotedness is shown not in enduring persecution, but in adopting that conduct that rouses the malignant opposition of men. Conformity to Jesus Christ will necessarily be followed by persecution.—Or else men have ceased to be depraved.

June 30. Unconverted men when they lay out their strength, or rather the strength which God has placed at the disposal of their will, on any work, generally succeed. A Christian goes about the same work prayerfully as well as laboriously; and perhaps accomplishes no more than the irreligious man. Where is the use of prayer? says the latter. Where is the use of affecting you have no strength of your own, and praying to God for strength? You see, by my work, that man *has* strength of his own; for without praying I have accomplished all that you have. But the error of the irreligious man is in this, he thinks it was *his* strength that did it, whereas it was God's. Of him, through him and to him are all things. God lends his power to every man, whether he prays or not; otherwise men would not be moral agents. We are at liberty to will this or that thing, and to carry our will into execution. Where then the use of praying if God gives power to all whether they pray for it or not? Answer, if the particular work we set our hand to, be our ultimate aim; if we are to pursue it as an end and not as a means; then the praying man has no advantage over the other. But the Christian in every thing he does aims at something beyond the particular work he is engaged in; he aims at the glory and favor of God; hence the importance of prayer. It is not prayer helps him to make a better table than any other cabinet maker; but by prayer he connects himself in this work with God; he recognizes the presence and agency and manifested perfections of God; he gives the glory to him to whom it belongs; and he shall have the favor of God. His and the other man's table shall both perish; but he shall reap through eternity the fruit of his prayer. We are to aim at imperishable fruit in every thing we do. Worldly energy shall accomplish worldly ends; but in the last day men shall find themselves wretched, miserable, purblind, naked.

To-day, by the good favor of my God, letters from home after an interval of 3 mos.—Pleasant in their tenor. My course seems to give satisfaction. My dear sister H. commends me and loves me for it.

July 9. Saturday a purabhoo called upon me and said, he had been for years looking for a Christian who lived according to the Gospel. He was familiar with the Bible, and had not a word to say against the Christian religion, as he found it there. The Bible was perfection, he said. But where is the man who obeys it? He had often asked Missionaries to show him a Christian in Bombay who did not love the world. Some one told him about me, and he hastened without a moment's delay to call upon me.—(Apl. 1850. This poor man died in his sins.)

A young brother just entering upon the life of an ordained missionary has decided to follow my course, that is, to go unsalaried; and has declared his decision. Thanks to God for this.

A church, in order to peace and success, needs the right kind of man at the prow, and the right kind at the stern—that is, a good minister and a good sexton. It requires more talent in some respects to be sexton than to be king.

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—You will no doubt be glad to hear that through the kind exertions of our worthy collector, and othe Christian friends, a series of evangelistic services were held last week, in a building in the artillery lines, here. On monday evening, the meeting was addressed by Rev. Dr. Bissell, of the Am: Marathi Mission, who spoke from St. John VI. 28. 29.; the meeting was opened with prayer by Rev. A. Polehampton, Chaplain of the Station. On Tuesday Rev. J. Small from Poona; his text, St. John VIII. 32 and 36.

On Wednesday, Captain Pelham Burn of the Rifle Brigade; texts, Psalm CXVI. 12. 13. 14 and 17.

On Thursday and Friday, Rev. de St. Dalmas, of the Anglo-Indian Evangelization Society; texts, 2 Cor: II. 15. 16. and 2 Cor: V. 14. 15.

On Saturday short exhortations were given by Rev. Dr. Bissell, Mr. Haig, Rev. St. Dalmas and Major Taylor of the Rifle Brigade.

The singing of Sankey's hymns, was led by a few ladies, accompanied by a Harmonium.

The way of Salvation was clearly and faithfully set forth, and fervent appeals were made to the unsaved to accept Christ. The Holy Spirit was manifestly present and many were blest. On Wednesday at the earnest invitation of Captain B., a number expressed their desire to serve the Lord by standing up, some remained behind, and were spoken to, and prayed with by the Christian friends; a few professed to receive salvation. The next evening, the names of about 20, who had expressed their desire to serve the Lord, were taken down.

The attendance on the whole was very good. A few Parsees and Hindoos and some Native Christians attended the Meetings. Pray that the seed sown may bear much fruit to the glory of our blessed Master.

Your's in Christ,
K. T.

Ahmednagar, 11th September.

Sir,—Will you kindly allow me to correct a slight inaccuracy which occurs in your issue of the 25th inst.?

In an Extract from the *Christian* it is stated that in the English Wesleyan Church the demand for ministers exceeds the supply.

Fortunately, or unfortunately, it is just the reverse; so that at the last Conference there were 70 men who had completed their college course for whom no circuits could be found. One of the most noteworthy features of our work in England just now is the readiness with which the young men of our best families give themselves to the work of the ministry.

Faithfully yours,
Amos Burnet.

Bangalore, August 31st 1883.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. Church Services, Bombay.

Sunday. Grant Road, 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for Gospel Hall, Picket Road, from Mrs. B. Rs. 2; Mrs. A. 5; Mrs. W. 2; Mrs. F. 5; T. G. 2.

Received for House of Hope, from Mrs. L. Mhow, Rs. 5.

Free Gen. Assembly's Institution.

Annual distribution of Prizes, Institution Hall, Khetwadi, Friday, 19th, 5½ p. m. Hon. H. M. Birdwood in the chair.

Epitome of News.

Saturday, Septembe 8.

—A correspondent of the *Times of India* sends from Khartoum a copy of a letter written by two Egyptian officers captured by the Mahdi, in which they say: By the great God, and the excellent Koran, we swear that he is the true Mahdi, the expected one; there is no other but he, and the man who doubts his mission is an infidel, and God has already decreed it. As a proof of this the large amounts of gold and silver, the immense stores of goods which came into his possession have no interest whatever for him, and it lays in the Muslim treasury with a faithful and trustworthy man, in charge of it all, and who distributes to widows and orphans, auxiliaries and emigrants. The Mahdi seeks nothing but God. He is kind and speaks civilly to all, he abhors falsehood, and his pride is to spread the glory of our religion. He fights in the path of God, and only those who refuse to obey him. His daily life (peace be unto him) is quite opposed to worldly matters, nor does he care for its enjoyments; he is simple in his diet, and plain in dress, *kisaret dourra*, steeped in water, is all that he eats; a plain shirt and trousers made from the native cloth, is all that he wears. He is always smiling and his face is as resplendent as the full moon. His body and form is of the sons of Israel, and on his right cheek is a *khal* (wart?) and also other marks, which are written in the books of the holy law, are stamped upon him. He neither honours the rich for their riches; nor does he neglect the poor on account of their poverty; all Muslims to him are equal. Like a kind father to his children, so much is his kindness towards us. Had he punished us for what we have done none of us would have been saved, but he forgave us on our repentance. We all receive a sufficient sum from the treasury for the support of our family, but do not get any fixed pay.

—*Indian Spectator:* The more we consider the subject the more are we convinced that nothing short of legal protection afforded to the widow will prevent infanticide and other crimes. But the suggestion seems to be too much for a virtuoue society and a humane paternal Government. Well all that we can say is that society and Government are responsible for the deaths periodically reported by the police and also for the many that are never reported. * * * We appeal to the Government of Bombay to do something for the most unfortunate class of its subjects—the Hindu widows and their offspring.

—*Bombay Gazette*: The prodigious Blue-Book, of which so much has been heard, was issued at Calcutta on Saturday. The literature connected with the Criminal Procedure Bill, contained in these 3,000 printed pages, will probably be beyond the grasp of the ordinary reader. Those who do not care to undertake the tedious operation of perusing this formidable mass of print will have obtained a tolerably accurate idea of its contents, and a fair conception of the views of the individuals who have contirbuted to its contents, from the summaries of the various papers we have been publishing for some weeks past. Most of the points raised have already been debated; and the ultimate decision is now left with the Home Government.

—The *North China Herald* hears that the dispute arising out of the murder of the Rev. Père Terrasse in Yünnan is in course of being satisfactorily settled, and that a suitable indemnity will probably be paid in a short time.

—*Pioneer*: The volcano, which, after a sleep of over two hundred years, has just "broken out" with an eruption of such violent energy, is situated on a small uninhabited island (about 15 square miles in extent) in the Straits of Sunda, lying about 30 miles to the northward of the western end of the island of Java, about 27 miles as the crow flies due west from the seaport of Anjer on the north coast of Java, and about 85 miles distant direct west from the city of Batavia.

Monday, September 10.

—*Deccan Herald*: We regret to say that the last mail brought news of the sudden death of Anundibai Bhagat, late student in the Female Training College of this city. It sppears that the deceased, who accompanied Pundita Ramabai to England, had, prior to her departure from this country, been subject to occasional attacks of temporary excitement. On the evening of the 13th August, she was seized by an attack of unusal violence, which continued during the night. On the morning of the 14th she took advantage of the absence of Ramabai from the room to open the box of the latter and abstract a bottle of hydrochloric acid (which was kept by the Pundita for external use) and swallow the contents. Doctors were called in and every remedy applied, but in vain, and the unfortunate woman, sinking into a state of insensibility, breathed her last towards evening. On the day following a coroner's inquest was held over the remains; the verdict returned being "The deceased committed suicide while in a state of temporary insanity." Anundibai appears to have been in good health and spirits up to the time of her seizure. A friend in this city received a letter written by her the day before her death. In this letter she mentioned that she was happy and comfortable, and spoke in warm terms of the kindness which she had received from all around her.

Tuesday, September 11.

—A *mehter* employed by a Mrs. Mary Norton, Calcutta, was convicted the other day of indecently exposing himself to the complainant's daughter, 7 years old, and was sentenced to one year's rigorous imprisonment.

—*Deccan Herald*: About two days ago the dead body of a woman, of about 26 years of age, was found within the limits of the village of Dhond, on the G. I. P. line weltering in blood, with marks of violence on her person. It is stated that the body was found about 50 yards away from the ground on which some men of the 4th Regiment N. I., on its way to Poona, had halted, on the night previous to the discovery of the body. Marks of blood also were traced from the encamping-ground to the spot in which the body was found. Some police officers have been engaged in making inquiries if any woman from the regiment had been reported missing.

—*Bombay Gazette*: The Roman Catholics, chiefly Goanese, inhabiting the Salsette district have held during the past week at Bandora their annual festivals in honour of the Holy Virgin. On Sunday the crowd of devotees who came with their offerings and prayers to the chapel of N. S. de Monte, situated on Bandora hill, was immense, and special trains which were run from Bombay and Virar brought in over 7,000 persons. The chapel, which was built in 1640, was about a century later, destroyed by the Mahrathas, along with all the Christian churches, convents, and sanctuaries throughout the district; but the statue of the Virgin appears to have escaped from sharing the common fate, and

ASIATIC SOCIETY MUMBAI

this fact was attributed by the devout to divine interposition; and when the shrine was rebuilt in the year 1761, it was invested with great sanctity and renown. There were, indeed, other sanctuaries in Bandora claiming greater antiquity, such as the Church of St. Ann, which was built on the spot where now stands the slaughter-house. But no shrine is held in as much reverence as that situated on the hill; and it can therefore be readily understood that the crowd which gathered in the forenoon of Sunday in and about the place, when a sermon was preached and high mass was conducted, consisted of several thousand people, who attended with waxen images and tapers, which they had purchased on their way to the chapel. The offerings made at the shrine are believed by the simple folk to be the means of effecting miraculous cures of all the ills that flesh is heir to, and of gaining the fulfilment of all their hopes and desires. In a short time a regular mound of images and candles and hands and feet made of wax was raised in front of the altar, and it was as much as a coolie could do to fiill his basket with the offerings and remove them into an adjoining room. Two or three Goanese gentlemen, who had been placed in charge of these offerings, also dealt in coils of sacred thread, which were in much request. Many fond mothers bought it in order to tie round the wrists of their children, it being considered to have talismanic virtues. After the devotions the people amused themselves in divers ways. A "circuswalla," who had run up a shed in the church compound, was liberally patronized, as were also the stall-keepers who sold sweetmeats and drinks.

—*N. Y. Evangelist*: Monseigneur Capel, the noted Roman Catholic preacher, arrived in this city last week, and preached on Sunday to an immense congregation at the Jesuit Church of St. Francis Xavier. Many Protestants were drawn to hear him from curiosity. His discourse was, by special request, on Loyola, the founder of the Jesuit Order, and he made the most and best of the theme. He laid special stress on the devotion, and sincerity, and courage and thorough discipline, of that remarkable body of men, and ignored, in the usual Catholic fashion, the faults of Jesuitism, the crimes of which it stands charged, and its blighting effects. It is impossible to forget that Luther and Loyola were born about the same time—the former in 1483, the latter in 1491. Luther was the master-spirit of the Reformation; he was its organizing intellect and impelling force. Loyola was the organizer of a Catholic Order which has earned more deserved odium and hatred than any other in Christendom—an Order generally supposad to be the instigator and abettor of innumerable crimes against the order of society, the right of conscience, and human life. It is interesting to contrast the influence of the two men during the past three hundred years. Wherever the principles of Luther and the Protestant Reformation have gone, there have been intellectual emancipation, moral improvement, the highest forms of civilization, civil liberty, science, literature, and beneficent charities. Jesuitism has visited every land it has invaded with intellectual and moral blight; it has been the aider and abettor of despotism, the foe to freedom, the opponent of education, the antagonist of science, the dispenser of miserly gifts through channels and on conditions which made their acceptance a humiliation, if not something worse. These striking contrasts were, of course, not alluded to by the eminent preacher, who studiously avoided all intimation that the virtues of individual Jesuits were spent in the service of a system intrinsically vicious and bad in its workings. He has a striking face and a rich voice. He speaks rapidly, but with quite perfect enunciation, though he has a habit—the reporters tell us—of sometimes letting his voice fall at the *close of sentences*, so that the audience lose the last words. There is—on the same authority—a grace and persuasiveness about the man, an appearance of sincerity and intelligence, which go far to account for his influence over cultured people, particularly women, who are impressed with the imposing and gairish ritual of the Romish Church.

Wednesday, September 12.

—*Statesman:* Instead of all this passion over the Ilbert Bill, by which, as it seems to us, there is nothing to be gained by the people, infinitely wiser would it have been to agitate in earnest for "representation" in Parliament. Denying the people all representative government in India, on the plea that "the time has not yet come" for representative assemblies:—with how much force might they not petition for the privilege of sending a certain number of representatives to Parliament?

—*Deccan Herald*: The following are further particulars of the Dhond murder:—A party of ten men of the 8th Regiment N. I., while coming to Poona from Nusseerabad, for the Rifle Meeting, halted at Dhond, on the 7th instant. A most brutal murder was committed by one of the party, who was the husband of the woman murdered.

—*Times of India*; Lahore, 11: Maharajah Dhulip Singh has sent for two Punjabis belonging to the families of old retainers of his father. They start immediately. This is causing some speculation amongst the natives. It is believed by them that Dhulip Sing will embrace Hinduism again. The Hindu laws, it appears, allow a prince to return to his faith at any time.

—*Indian Chr. Herald*: "Do British Missionaries encourage slavery in Madagascar?" —Four pages of the London Missionary Society's Chronicle for August are devoted to the answering of this question in the negative. The Missionaries have consistently worked to create a public sentiment adverse to slavery and have succeeded in obtaining legislation diminishing the misery of the slave. But as yet, though the Queen and prime minister are in advance of the people, the country is far from ripe for any attempt to abolish slavery throughout the island. All labour in the island is done by slaves. Persons who want a man to carry a bundle of wood, or who need a set of *palkee* bearers, have to employ slave labour. The slaves make their bargains with the employers of labour as bargains are made by coolies *palkee* bearers and others in India. The employers have nothing to do with the owners of the slaves but when the slaves get their wages, they give part of their earnings to their owners.

—*N. Y. Independent*: .... While an iniquitous law shuts our doors against Chinese immigrants our Churches are doing what they can for those who were already among us. It will surprise most of our readers to learn that the churches of our city have no less than 605 in school and congregation. The *Times* of Monday last had a very interesting exhibit of this work, in which three Presbyterian, two Reformed Presbyterian, one Methodist, one Congregational and three Baptist churches are engaged, besides one not classified, These churches have on their roll 605 Chinese, of whom 39 are churchmembers, and 54 are described as "hopeful cases." The average attendance is 400. At least half a dozen of the converts are preparing to act as missionaries on their return to China.—.... Some of the teachers among the Chinese in this city have grown quite fond of their work. One of them, a lady, says:

"I took up this work as a matter of duty, with a strong prejudice against these people. It is now a work of love. Before this near contact with them I saw only stolid indifference in their faces; they now beam for me with intelligence. And more deep and heartfelt gratitude than they express for any little favor shown them I have never met. This work is a most inspiring revelation to me. I have come to love these Chinamen for their many beautiful qualities of heart, and I respect them sincerely for their admirable qualities of head. All that I have come in contact with appear to me to be possessed of the highest and best instincts of the gentleman. They are modest, yet self-reliant. Although to Caucasians often uncouth in appearance, they are exquisitely polite and in the best sense well bred. Under many a laundryman's blouse is hidden a scholar and artist, and it is only the depressing conditions under which they are forced to earn their livelihood that prevent their better side from coming into general recognition."

Her experience is to the effect that the most difficult—well-nigh hopeless—cases are those of opium smokers. Their brains are dull and "pulpy."

—Same: The utter and total collapse to the Protestant Church of Geneva is one of the saddest of ecclesiastical events. A new Consistory was elected a few Sundays ago. Every Swiss citizen who claimed to be a Protestant had the liberty of voting, and the wildy liberal ticket was elected for the third time since 1874. The conservatives charged that their opponents were Materialists, and the latter accepted the name readily. Their organ, the *Genevois*, said that now most people, happily, trouble themselves very little about what is called the salvation of the soul; that men of well-balanced minds rather give their thought to making the best of this world; that faith has had its time, and religious belief is fast disappearing.

—Same: James Anthony Froude chooses the present time, so near the quatercentenary of Martin Luther's birth, to write an article on the great Reformer, in which he says: "The appearance of Luther before the Diet of Worms is one of the finest—perhaps it is the very finest—scene in human history. Many a man has encountered death bravely for a cause which he knows to be just, when he is sustained by the sympathy of thousands, of whom he is at the moment the champion and the representative. But it is one thing to suffer, and another to encounter face to face and single-handed the array of spiritual and temporal authorities which are ruling supreme. Luther's very cause was yet unshaped and undetermined, ond the minds of those who had admired end followed him were hanging in suspense for the issue of the trial. There was on one side a solitary low-born peasant monk, and on the other the legate of the dreaded power which had broken the spirit of kings and emperors. Well might George of Freudesburg say that no knight among the assembled princes of Germany had ever faced a peril that could equal this!"

—*Record:* The action of the House of Lords in throwing out the Cruelty to Animals Act Amendment Bill, when it came on for second reading on Friday night, is greatly to be regretted. Pigeon shooting is indefensible.

Several sporting peers returned to town in order to vote against Mr. Anderson's Bill to abolish pigeon shooting, which was rejected last Friday by a majority of 30 to 17 in the House of Lords.

There appears to be little doubt that the Shapira MS. is a forgery. M. Clermont-Ganneau, whose intended visit to London we were able to announce, hurriedly inspected some of the skins on Wednesday afternoon in last week, but on Friday he was informed that Mr. Shapira refused to allow him to see the fragments again. The eminent Hebraist, however, inspected the two fragments exposed to public view in the King's Library, and the result of his investigations is certainly such as to leave little hope that this is a genuine relic. His conclusions, which we give elsewhere, are that the leather was obtained from a Roll of the Law, some two or three centuries old, and that the characters were inscribed on it by a modern forger. Captain Conder, R. E., has

also pronounced an adverse opinion as to their genuineness. So much for the external evidence. The Rev. C.H. Waller, whose critical notes on the Shapira version of the Decalogue we gave last week, has, by an elaborate analysis of the portion of the text published in last Saturday's *Athenœum*, brought to light circumstances which point conclusively to imposition. Althongh Mr. Waller arrives at the same result as M. Clermont-Granneau, it is by quite a different route and a more certain one.

—The death is announced of the Rev. Robert Knox, D.D., the eminent Presbyterian minister of Belfast. The *Times*, in its obituary notice, says the deceased, who was well known throughout the entire body of which he was a distinguished member, occupied for upward of forty years the pulpit of the Linen-hall-street Church. He was also an active member of the General Assembly of Irish Presbyterians. At the time of the agitation connected with the disestablishment of the Irish Church, Dr. Knox issued a work entitled, "The Crisis: Plain Truths and Stern Facts for Earnest Men."

Thursday, September 13.

—*Times of India*: We are sorry to learn of the death of Mr. H. W. Barker, chief clerk to the Presidency Magistrates' Courts, clerk to H. M.'s Justices of the Peace, and secretary to the committee of management of the Government Workhouse, which melancholy event took place at the Colaba Hotel late on Tuesday night. Since the 26th of July last the deceased had been suffering from malarious fever.

—Same; Mhow, 12: Last night the mail bag was looted within cantonment limits by six men armed with clubs. The driver of the mail cart was severely handled by the robbers, who opened the bag at some distance from the Post Office and abstracted some valuable parcels, leaving the letters almost untouched.

—The conscience money received by the Chancellor of the Exchequer during the last financial year represents an unacknowledged income of £317,472.

—Hongkong telegram, Aug. 23rd: Some ten days ago a European Customs tide waiter at Canton had an altercation with some coolies, and, drawing his revolver, killed a boy and wounded two men. He was at once arrested, and is now awaiting trial. The outrage, however, had an immense effect in the city. The popular mind, already greatly excited by the action of the French in Tongking, seized eagerly upon this attack upon this Chinamen in their own town by a European. The bazaars have been seething with excitement, and all sorts of exaggerated reports of the affair have been current. Yesterday proclamations were found posted on the houses and city walls calling upon the people to rise and slaughter the barbarians.

—The total number of deaths is Ischia caused by the recent earthquake was 2,443. The Lord Mayor's fund now amounts to over £1,500.

—During a cricket match at Yeadon, near Bradford, recently, Mr. Albert Dennison was accidentally killed. He was at the wickets when a ball bowled to him struck him on the temple, and he fell back into the arms of the wicket-keeper, dead.

—A disgraceful scene took place at St. Jude's Church, Liverpool, on August 21. The Reverend E. J. A. Fitzroy, who has been inhibited by the Bishop of the diocese, went to the church, accompanied by two wardens and a blacksmith, and forcibly entered it by breaking open the locks which had been placed on the gates and doors by the curate-in-charge. A crowd assembled, and the utmost excitement prevailed, Mr. Fitzroy and his party being pelted with mud. The police declined to interfere.

—*Overland Mail*, Aug. 24: After sitting from four o'clock on Friday afternoon until four on Saturday morning, the House of Commons re-assembled at noon, and did not again adjourn until past two on Sunday morning, Aug. 19.

Among the deaths recorded this week are:—Major-General M. T. Ffrench; General G. W. Key; Lieut.-Col. H. T. Bowen; Lieut.-Col. E. Buckle; G. N. Minto, J. P.; and Archbishop Vaughan.

President Arthur has promulgated the treaty recently concluded between the United States and the Corea.——The strike of the telegraph operators has proved a failure. The operators are everywhere returning to work.

Friday, Suptember 14.

—Deaths last week, 471. By Cholera, 46.

—Rain fall, Fort, 77 in.

—Another Parsee figures as a defaulter in the papers to-day,—Jamsetjee, Pestonjee, who has been for eight years a Shroff in the Bank of Bombay. He was short in his cash by Rs. 15,500.

—Bhagia Lacka, found guilty of murderisg his wife at Mody Bay, has been sentenced to transportation for life.

—What makes the sun change colour in these days? At Sholapore the other day some observers noticed that the setting sun was green; to day a S. India corespondent reports an unnatural whiteness in the same orb.

—Two shocks of earthquake were experienced at Tripalore, in the Salem district, of the Madras Presidency, on the 5th inst.

—The *Straits Times* of the 30th ultimo gives the following particulars of the recent volcanic disturbances in the Sunda Straits. "Startling news has reached us from Batavia. During Sunday night and Monday morning the volcanic mountain island of Krakatoa, in Sunda Straits, off the south end of Sumatra, which had been in active eruption for a month or more, began to explode with terrific detonations that were heard at incredible distances, being very distinct here in Singapore and also at Saigon. Considerable excitement was caused here by these detonations, which were first supposed to have been due to discharges of heavy ordnance in the vicinity, and a steam launch was sent out to the westward to ascertain if any local cause existed for the loud reports. Later news from Batavia is of the most important nature. During the detonations, Batavia, some 80 miles distant, was in darkness; the gas lights were extinguished during the night, and in the daytime on Monday lamps had to be lighted, while a fine shower of ashes fell over the city, and was said to have been falling also at Cheribon. The sea rose, a huge earthquake wave rushing in with a roar, totally sweeping away Anjer, Tjeringin, and Teloh Betong, and flooding the rivers, carrying away many bridges and destroying a number of Malay villages on their bank. All boats were smashed or carried inland, all lighthouses in Sunda Straits have disappeared, and the high island of Krakatoa itself has apparently burst and sunk into the sea, which flows over the spot where it stood. The effect upon the channel in Sunda Straits is astonishing. The charts are now utterly untrustworthy, the bottom having been entirely changed, and navigation is dangerous. The latest news received this morning, is that sixteen volcanoes have appeared between where Krakatoa stood and Sibesie; that the island of Soengepan has split into five islands; that the whole Residency of Bantam is an ashy desert, the cattle without food, famine imminent, and the population in despair."

Selections.

HOW TO OVERCOME SIN.

BY PRES. CHARLES G. FINNEY

In every period of my ministerial life I have found many professed Christians in a miserable state of bondage, either to the world, the flesh, or the Devil. But surely this is no Christian state, for the apostle has distinctly said: "Sin shall not have dominion over you because ye are not under the law, but under grace." In all my Christian life I have been pained to find so many Christians living in the legal bondage described in the seventh chapter of Romans—a life of sinning, and resolving to reform and falling again. And what is particularly saddening, and even agonizing, is that many ministers and leading Christians give perfectly false instruction upon the subject of how to overcome sin. The directions that are generally given on this subject, I am sorry to say, amount to about this: "Take your sins in detail, resolve to abstain from them, and fight against them, if need be, with prayer and fasting, until you have overcome them. Set your will *firmly* against a relapse into sin, pray and struggle, and resolve that you will not fall, and persist in this, until you form the habit of obedience and break up all your sinful habits." To be sure it is generally added: "In this conflict you must not depend upon your own strength, but pray for the help of God." In a word, much of the teaching, both of the pulpit and the press, really amounts to this: Sanctification is by works, and not by faith. I notice that Dr. Chalmers, in his lectures on Romans, expressly maintains that justification is by faith, but sanctification is by works. Some twenty-five years ago, I think, a prominent professor of theology in New England maintained in substance the same doctrine. In my early Christian life I was very nearly misled by one of President Edwards's resolutions; which was, in substance, that when he had fallen into any sin he would trace it back to its source, and then fight and pray against it with all his might until he subdued it. This, it will be perceived, is directing the attention to the overt act of sin, its source or occasions. Resolving and fighting against it fastens the attention on the sin and its source, and diverts it entirely from Christ.

Now it is important to say right here that all such efforts are worse than useless, and not infrequently result in delusion. First, it is losing sight of what really constitutes sin, and, secondly, of the only practicable way to avoid it. In this way the outward act or habit may be overcome and avoided, while that which really constitutes the sin is left untouched. Sin is not external, but internal. It is not a muscular act, it is not the volition that causes muscular action, it is not an involuntary feeling or desire; it must be a voluntary act or state of mind. Sin is nothing else than that voluntary, ultimate preference or state of committal to self-pleasing out of which the volitions, the outward actions, purposes, intentions, and all the things that are commonly called sin proceed. Now, what is resolved against in this religion of resolutions and efforts to suppress sinful and form holy habits? "Love is the fulfilling of the law." But do we produce love by resolution? Do we eradicate selfishness by resolution? No, indeed. We may suppress this or that expression or manifestation of selfishness by resolving not to do this or that, and praying and struggling against it. We may resolve upon an outward obedience, and work ourselves up to the letter of an obedience to God's commandments. But to eradicate selfishness from the breast by resolution, is an absurdity. So the effort to obey the commandments of God in spirit—in other words, to attempt to love as the law of God requires by force of resolution—is an absurdity. There are many who maintain that sin consists in the desires. Be it so. Do we control our desires by force of resolution? We may abstain from the *gratification* of a particular desire by the force of resolution. We may go further, and abstain from the gratification of desire generally in the outward life. But this is not to secure the love of God, which constitutes obedience. Should we become anchorites, immure ourselves in a cell, and crucify all our desires and appetites, so far as their indulgence is concerned, we have only avoided certain forms of sin; but the root that really constitutes sin is not touched. Our resolution has not secured love, which is the only real

obedience to God. All our battling with sin in the outward life, by the force of resolution, only ends in making us whited sepulchres. All our battling with desire by the force of resolution is of no avail; for in all this, however successful the effort to suppress sin may be, in the outward life or in the inward desire, it will only end in delusion, for by force of resolution we cannot love.

All such efforts to overcome sin are utterly futile, and as unscriptural as they are futile. The Bible expressly teaches us that sin is overcome by faith in Christ. "He is made unto us wisdom, righteousness, sanctification, and redemption." "He is the way, the truth, and the life." Christians are said to "purify their hearts by faith." (Acts xv. 9.) And in Acts xxvi. 18, it is affirmed that the saints are sanctified by faith in Christ. In Romans ix. 31, 32, it is affirmed that the Jews attained not to righteousness, "because they sought it not by faith, but as it were by the works of the law." The doctrine of the Bible is that Christ saves His people from sin through faith; that Christ's spirit is received by faith to dwell in the heart. It is faith that works by love. Love is wrought and sustained by faith. By faith Christians "overcome the world, the flesh, and the Devil." It is by faith that they "quench the fiery darts of the wicked." It is by faith that "they put on the Lord Jesus Christ, and put off the old man, with his deeds." It is by faith that we fight "the good fight," and not by resolution. It is by faith that we "stand," by resolution we fall. This is the victory that overcometh the world, even our faith. It is by faith that the flesh is kept under and carnal desires subdued. The fact is that it is simply by faith that we receive the Spirit of Christ to work in us to will and to do, according to His good pleasure. He sheds abroad His own love in our hearts, and thereby enkindles ours. Every victory over sin is by faith in Christ; and whenever the mind is diverted from Christ, by resolving and fighting against sin, whether we are aware of it or not, we are acting in our own strength, rejecting the help of Christ, and are under a specious delusion. Nothing but the life and energy of the Spirit of Christ within us can save us from sin, and trust is the uniform and universal condition of the working of this saving energy within us. How long shall this fact be at least practically overlooked by the teachers of religion? How deeply rooted in the heart of man is self-righteousness and self-dependence? So deeply that one of the hardest lessons for the human heart to learn is to renounce self-dependence and trust wholly in Christ. When we open the door by implicit trust He enters in and takes up His abode with us and in us. By shedding abroad His love He quickens our whole souls into sympathy with Himself, and in this way, and in this way alone, He purifies our hearts through faith. He sustains our will in the attitude of devotion. He quickens and regulates our affections, desires, appetites and passions, and becomes our sanctification. Very much of the teaching that we hear in prayer and conference meetings, from the pulpit and the press, is so misleading as to render the hearing or reading of such instruction almost too painful to be endured. Such instruction is calculated to beget delusion, discouragement, and a practical rejection of Christ as He is presented in the Gospel.

Alas! for the blindness that "leads to bewilder" the soul that is longing after deliverance from the power of sin. I have sometimes listened to legal teaching upon this subject until I felt as if I should scream. It is astonishing sometimes to hear Christian men object to the teaching which I have inculcated that it leaves us in a passive state, to be saved without our own activity. What darkness is involved in this objection. The Bible teaches that by trusting in Christ we receive an inward influence that stimulates and directs our activity; that by faith we receive His purifying influence into the very centre of our being; that through and by His truth revealed directly to the soul He quickens our whole inward being into the attitude of a loving obedience; and this is the way, and the the only practicable way, to overcome sin. But some one may say: "Does not the Apostle exhort as follows: 'Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of His good pleasure'? And is not this an exhortation to do what in this article you condemn?" By no means. In the 12th verse of the 2d chapter of Philippians Paul says: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do, of His good pleasure." There is no exhortation to work by force of resolution, but through and by the inworking of God. Paul had taught them, while he was present with them; but now, in his absence, he exhorts them to work out their own salvation, not by resolution but by the inward operation of God. This is precisely the doctrine of this tract. Paul had too often taught the Church that Christ in the heart is our sanctification, and that this influence is to be received by faith, to be guilty in this passage, of teaching that our sanctification is to be wrought out by resolution and efforts to suppress sinful and form holy habits. This passage of Scripture happily recognizes both the divine and human agency in the work of sanctification. God works in us, to will and to do; and we, accepting by faith His inworking, will and do according to His good pleasure. Faith itself is an *active* and not a passive state. A passive holiness is impossible and absurd. Let no one say that when we exhort people to trust wholly in Christ we teach that any one should be or can be passive in receiving and co-operating with the Divine influence within. This influence is *moral*, and not physical. It is persuasion, and not force. It influences the free will, and consequently does this by *truth*, and not by force. Oh! that it could be understood that the whole of spiritual life that is in *any* man is received direct from the Spirit of Christ by faith, as the branch receives its life from the vine. Away with this religion of resolutions! It is a snare of death. Away with this effort to make the life holy while the heart has not in it the love of God. Oh! that men would learn to look directly at Christ through the Gospel, and so close in with Him by an act of loving trust as to involve a universal sympathy with His state of mind. This, and this alone, is sanctification.

EGYPTIAN DISCOVERIES IN ROME.

Indefinite reports have been published from time to time concerning valuable finds in Rome which have lately been made, throwing important light upon Egyptian art and history. In a late number of the London *Athenæum* the following detailed account of these discoveriess is given by Prof. Rodolfo Lanciani:

"The Via di S. Ignazio is a short, narrow lane, which leads from the Collegio Romano to the tribune of S. Maria sopra Minerva, crossing a portion of the ground formerly occupied by the "Iseum et Serapeum" of the ninth region. Every time excavations have been made on either side of the lane to build or to restore the houses which line it, some beautiful specimens of Egyptian workmanship have been brought to light.

"Considering that no excavations had ever been made underneath the public ground, and considering there was no reason why, in the very centre of such promising land, other relics of the famous sanctuary should not exist, I asked the Archæological Municipal Commission to try the experiment and my proposal was accepted at once. The works began on Monday, the 11th—hard and difficult works, because we had to dig to a depth of twenty feet between houses of very doubtful solidity, propping everything on every side. First to appear at the end of the third day was a magnificent sphinx in black basalt, the portrait of King Amasis. It is a *chef d'œuvre* of the Saitic period, brought to perfection in the smallest details and still more interesting for its historical connection with the conquest of Egypt by Cambyses. The cartouches bearing the King's name appear to have been hammered, although not so completely as to render it unintelligible. The nose, likewise, and the *ureus*, the symbol of royalty, were injured at the same time. The explanation of such circumstances is given by Herodotus. When Cambyses occupied Sais, Amasis had just been burned. The conqueror caused the body to be removed from the tomb to be flogged and otherwise insulted and finally to be burned, the maximum of profanation from an Egyptian point of view. His name was erased from the monuments which bore it, a natural consequence of the 'memoriæ damnatio.' This sphinx is the surviving testimonial of that eventful catastrophe. When, six or seven centuries later, a Roman governor of Egypt or a Roman merchant from the same province singled out this work of art to be shipped over to Rome as a votive offer to the Iseum Campense, ignorant of the historical value of its mutilations, he had the nose and the *ureus* carefully restored. Now both are gone again; there is no danger of a second restoration. I may remark as a curious coincidence that as the name of Amasis is erased from the sphinx so the name of Hophries, his predecessor, is erased from the obelisk of Minerva, found in the same Iseum. In these two monuments we possess a synopsis of Egyptian history between 595 and 526 B. C.

"The second work, discovered on June 17, is an obelisk of red granite inscribed with hieroglyphics. The lower portion only appears on the side of the trench and we are still anxious to ascertain whether it is broken or not. If the monolith is entire it will be of the same size as the one in the Piazza della Rotonda. The cartouches show the name of Ramses II., the Sesostris of the Greeks. We thought at first that the obelisk, like that of the Pantheon, was a Roman imitation; but Professor Schiaparelli, the eminent Egyptologist, who came over from Florence at the first notice of these extraordinary findings, considers it to be an original work which would belong, accordingly, to the fourteenth century before the Christian era."

SOUL QUESTIONINGS: HOW ANSWERED.

BY REV. ASA MAHAN, D.D., LL.D.

"I DAILY wish that sin had been rooted out of my heart. I say, Why did God leave the roots of lasciviousness, pride, anger, etc., in my bosom? He hates sin and I hate it, why did He not take it clean away? I know many answers to this which completely satisfy my judgment, but still I do not *feel* satisfied. . . . I should study those sins in which I am most helpless, in which passion becomes like a whirlwind and I like a straw. No figure of speech can represent my utter want of power to resist the torrent of sin."

Such is the mournful record, together with the soul-musings upon the same, which we find in the "Memoir and Remains" of that man of God, R. M. McCheyne—"Memoirs and Remains" which have enriched the Church as few others have done. In the work referred to we are often cheered and enlightened by revelations of glorious overcomings "by the blood of the Lamb and the word of His testimony"; of soul-satisfying Divine fellowships and intercommunings; of princely power with God and with men at a throne of grace; and, not unfrequently, of rich experiences of "the full assurance of faith," "the full assurance of

hope," and "the full assurance of understanding." In looking carefully, on the other hand, into the inner life of this same individual as here disclosed, we find that life daily clouded and darkened by mournful experiences of an opposite character. The "*daily* wish that sin had been rooted out of his heart," and the soul-questionings, "Why did God leave the roots of lasciviousness, pride, anger, etc., in my bosom?" imply the daily consciousness of "utter want of power to resist the torrent of sin," and daily inward experiences in which "passion became like a whirlwind, and he like a straw." These opposite experiences, which stand out so prominently in the "Memoirs and Remains" before us, suggest certain very important reflections and inquiries, to which special attention is invited.

1. We have, in the case of this man of God, Christian experience and life at their very best estate, while "the roots of lasciviousness, pride, anger," etc., are left in the bosom; in other words, while sin (indwelling sin) has not been "rooted out of the heart." We have, in every such case, not "peace as a river, and righteousness as the waves of the sea," not "God as the soul's EVERLASTING light," but *intervals* in which the soul "beholds with open face, as in a glass, the glory of the Lord," "walks in the light, as God is in the light," and then "walks in darkness and has no light" —intervals of all-conquering grace, "through Him that hath loved us," and then periods of groaning bondage, "in which possion becomes like a whirlwind, and the soul like a straw." Such was the actual experience and life of the sainted McCheyne; and who with "sin not rooted out of the heart," ever made, or hopes to make, higher attainments than he did? McCheyne, also, was not only distinctly aware of the facts of his checkered experience and life, but was with equal distinctness conscious of the *cause* of the melancholy deficiencies and lapses over which he groaned, namely, the fact that "sin was not rooted out of his heart." Nor, as his own words evince, did he entertain the remotest hope that while "the roots of lasciviousness, pride, anger," etc., should remain as they were, that it would be practicable for him to attain to any higher state. The same holds equally true of all believers who continue in the state in which sin (indwelling sin) is not "rooted out of their hearts." With "the roots of lasciviousness, pride, anger, etc., in their bosoms," "passion will," from time to time, "be as a whirlwind, and they like a straw." Notwithstanding their hatred of sin, and purposes of obedience, they will find their experiences written out in Rom. vii 23, and Gal. v, 17, passages so often and so disastrously cited to prove that while believers abide in the body "sin will not be rooted out of their hearts," but that "the roots of lasciviousness, pride, anger, etc., will remain in their bosoms."

2. We now understand clearly the light in which every truly spiritual believer does and must regard the conscious presence of indwelling sin. He may, as McCheyne did, "find many answers which shall completely satisfy his judgment" as to the reason why, as he supposed, God does not "root sin out of the heart." Yet, notwithstanding such reasons, he can never "*feel* satisfied" with the facts of the case, nor with the reasons adduced for their existence. Nor can he prevent the daily *wish* that sin had been rooted out of his heart, or the continuous recurrence of the question, "*Why* did God leave the roots of lasciviousness, pride, anger, etc., in my bosom?" The thought will and must recur again and again to such a mind, to wit, "God hates sin, and I hate it; *why* did He not take it clean away?"

3. We may now understand and appreciate the contrast between the feelings and sentiments of all who are spiritually minded as McCheyne was, and hate sin as he did, and vast multitudes of professing Christians in all our churches, in view of the same conscious facts. Both classes are, with equal distinctness, conscious that sin has not been "rooted out of their hearts," that "the roots of lasciviousness, pride, anger," etc., have been "left in their bosoms," and that through these inwardly warring lusts, "passion often becomes like a whirlwind and they like a straw." Both classes in common entertain the sentiment, as a supposed revelation from God, that He will never, while they remain on earth, "take sin clean away," and both in common find reasons which "completely satisfy their *judgment*" as to the reason why God will not do this. So far, the experience of these two classes fully coincide. The contrast referred to lies here. The former class *never* do "*feel* satisfied" with the state in which they are consciously left, nor with the reasons referred to. The mass designated on the other hand, are not only satisfied with the reasons presented for the continuance of indwelling sin in their hearts, but are also quite satisfied to abide till death under its power. They yield to the promptings of pride, anger, worldliness, and other evil propensities, without alarm, or discontent with their "want of power to resist the torrent of sin." Now we discover in the spiritual state of the former class clear evidence of real spiritual-mindedness, and in that of the letter evidence equally clear of the want of true piety. If you can be conscious, reader, of the presence of the "roots of lasciviousness, pride, anger," etc., in your bosom, and not only be satisfied with the reasons presented for their continuance, but remain, as many do, in contented subjection to evil passions and propensities, you have good reasons to take alarm in regard to the interest of your soul's eternity. Who can be dead while he lives, if such a professed Christian is not?

4. We now notice the inference which we ought to draw from the facts of the inward experience and life of the sainted McCheyne, as he has presented them. Ought we not to conclude, and should he not have concluded, that there was a fundamental error in the *reasons* with which his judgment was seemingly satisfied, but with which he did not, and could not, "*feel* satisfied"? Solid reasons always and equally satisfy the judgment and the feelings. Should not the soul-questionings and dissatisfied feelings to which this saint of God refers have induced him, as they did us, when our experience was the same as his, to question the validity of the reasons referred to, to re-examine the whole subject, and to continue the inquiry, until God by His Spirit, had fully made known to him the actual priviliges and immunities of the sons of God in this, as well as in the coming life? Had he done this, he would have discovered, as we did, that the reasons which had satisfied his judgment were satanic veils, misinterpretations of the sacred Word, which hide from the soul "the riches of the glory of God's inheritance in His saints.

5. Finally, we notice the wide contrast in the actual experience of believers, who in common with McCheyne, "hate sin," and with all their heart desire to be totally free from it, and yet entertain the sentiment, the one class that it will not be, and the other that it may be, "rooted out of the heart." Each class in common regards "the roots of lasciviousness, pride, anger," etc., as the tin and dross of the soul; while the one class regards such roots of bitterness as inevitable accompaniments of their present experience and life, and the other believes that the dire evil may be "taken clean away." The certain result will be, that the experience of each class will be in fixed accordance with their faith. In the one case there will be triumphant victories followed by disastrous defeats, periods of cloudless sunlight, followed by others in which the soul "walks in darkness and has no light." The peace of the other class, on the other hand, "will be as a river, and their righteousness as the waves of the sea," the Lord having become "their EVERLASTING light, and the days of their mourning being ended." To have the experience of the late, and truly venerable Bishop Peck, as pourtrayed in the first item of "Living Words," in the last number of DIVINE LIFE, for example, we must have his faith in the efficacy of the blood of Christ to cleanse from ALL sin, actual and indwelling alike; and in fixedness of faith and trust in God's absolute fidelity to His own Word of promise, must look to Him to "PURELY purge away our dross, and take away ALL our tin." Had the sainted McCheyne thus believed and trusted, instead of the darkened life and experience of which he complained, he would have been lifted, as the sainted Miss Havergal was, by the same faith, into cloudless and ever-abiding sunlight. "Though he had lien among the pots" (been subject to the intensest trials of faith), his soul would ever have been "as the wings of a dove, covered with silver, and his feathers with yellow gold."—*Divine Life.*

Miscellany.

—Report of the Am. Free Baptist Mission, S. Bengal.

The Babaigadia Church.—Dr. Phillips writes:—

It has been a dark and discouraging year for this little flock, and were it not that our friends need to know both the dark and bright sides of our work, this year's report might be suppressed. The devil has come in like a roaring lion and torn the flock. Several of the members have fallen into out-breaking sins and brought shame and disgrace upon the Christian name. On that account the true and faithful ones, like Lot in Sodom, have had to suffer, and the church has been badly crippled in its work. Still we are not without hope for the stray sheep. May they hear the Good Shepherd's voice and return from their wanderings to His safe fold again.

As a phycisian I am always interested in the etiology of disease, and when troubles come thick and fast upon a church I naturally inquire concerning the cause. There exists in the country round about Babaigadia a sect of Hindus notorious for the vilest immorality. Their songs and their ceremonies are laden with the foulest vapours of the bottomless pit, and villages where this sect gains a foothold become the very hot beds of social corruption. I did not know till after the Babaigadia church was organized that it stood on ground cursed and blasted by this lewd sect. The leading members of the church, who had been baptized several years, and while this was a branch of Santipore, belonged to this sect of "filthy dreamers." In trying to make men of some of them I have often thought of the Chinese proverb, "you can't carve on rotten wood." Still we shall not give them up. I hope, upon seeing the faith of some of the faithful ones, to be able to report better and brighter things soon. Two of the Bible School students worked well in this church and vicinity during the cold season.

One very pleasing feature of our work at Dáinmári has been the power of personal testimony in bringing men to Christ. I have over and again been reminded of the words of the woman of Sychar: "Come, see a man which told me all things that ever I did; is not this the Christ?" The converts here have been diligent workers from the first. They have gone from house to house telling their neighbours of the blessed Savior whom they had found, and saying "Come,——is not this the Christ?" In this personal, patient and persistent effort of converted natives for their fellows, an effort which is characterized by the spirit and spontaneity of grateful and voluntary service in behalf of Him who has redeemed them, I see the secret and the promise of India's speedy evangelization, more than in all foreign agencies and appliances combined.

It is a witnessing church that India needs, and our chief work here is to help in the training up of such a church. The missionary must work through his native helpers, until they need his aid no longer, in building up the native church.

Miss Nellie Phillips reports :—

My chief work has been in the dispensary, which quickly gained favor among the natives. Fever was at the time unusually prevalent and the fame of our medicine spread rapidly. No doubt wonderful stories were told, and I question whether a compounder of any famous nostrum was ever better advertised than I; for so long as the people were in the credulous mood I became the "Giver of life," the "Preserver" the "Holy Incarnation." And as my fame reached one village after another there would follow an inundation of patients crowding our verandas with people of all ages and castes, whose accounts of real and imaginary ailments filled our ears, while their oiled and unwashed bodies made the atmosphere heavy with disgusting odors. The number in daily attendance seldom fell short of thirty, while it often approached and sometimes exceeded two hundred. Having but just opened the dispensary this rush was quite unexpected, and every one available was pressed in to help meet the emergency. Our native pastor occupied a seat on the veranda where he preached to those in waiting. Mother was my interpreter in the dispensary.

Mrs. Phillips says :

A few weeks ago I overtook in the street one of the brightest and best pupils we have ever had, whose parents married her a year ago to an ignorant, brutal man whom she neither loved nor knew, and who ushered in the bridal morning by tearing her school books into shreds, and dashing her slate into pieces on a rock, and telling her never to let him hear of indulging in such nonsense again. "Henceforth you are to blow my fire, and cook my rice." Though she looked years older her eyes brightened when she said, "I do read when he doesn't know it." Now and then girls stay in schools till they are eleven or twelve years old. Several young, intelligent lords have been so pleased with their little wives' attainments that they have permitted them to attend school after marriage, and had we sufficient teachers to send to their homes they would gladly study there.

—We are requested to give a place in our columns to the following, and have much pleasure in doing so :

Home for Homeless Women.—Many Christian workers of the N. W. Provinces have long felt the need of a Home for the friendless women constantly coming to them for protection. In January 1882 the American Methodist Missionaries decided to establish such an institution in the city of Lucknow, and a Lady Missionary was appointed to take charge of the work. A suitable location with buildings has been purchased. All women who need a home and who wish to be good will be admitted. The women who enter will be taught such work as will enable them to support themselves, and all who claim protection in the Home will be expected to devote a part of each day to study and work. Funds are urgently needed to meet required payments. Donations and monthly subscriptions solicited. We earnestly ask the hearty co-operation of every one interested in the salvation of women. Contributions and enquiries may be addressed to Miss S. Blackmar, American Mission, Lucknow.

P. S. THE HOME was purchased 20th March, 1882. In April, as soon as some necessary walls could be built and repairs made, the Lady Superintendent took up her residence in the Home, there being rooms suitable for her occupation as well as rooms and houses sufficent for the accommodation of several women. At the same time three women entered. A few days after several friends met in the Home for an informal dedication asking God's blessing and aid in the enterprise. Since that time twenty-five women have been admitted. At present there are fifteen women enjoying the benefits of the Home. Six hours each day are devoted to regular work in a large room that answers admirably for school purposes. Two hours are spent in reading. Hindee, Urdoo, Roman-Urdoo, Persian and English books are read and numbers in simple rules taught. Some of the women are well advanced and able to teach those who have previously had few or no advantages. Four hours are given to plain and fancy needlework and knitting. Some are only learning, others are partly supporting themselves by their work. It is most desirable that all the women become self-supporting as soon as possible, therefore orders for work are solicited. A sewing machine has been purchased and the most apt will be taught to use it, and to cut and make garments of various kinds. Out of work hours the women employ themselves in their needle work or house-keeping, each doing her own cooking and house work, unless she has means to employ a servant.

TELEGRAPHIC NEWS.

Hongkong, September 4th : Serious anti-European riots have occurred at Canton, the mob becoming incensed at the accidental drowning of a "tout," whilst boarding the steamer Hankow. The wharf and several houses were burnt down by the rioters, and all foreigners took refuge in the steamers lying in the harbour.—No one, however, was killed.—The Chinese troops have succeeded in restoring order, and two gunboats have been despatched from here to Canton.

Shanghai, 6th : Sir Harry Parkes arrived here to-day.—The German Minister has returned to his post at Pekin.

Paris, 6th : Marquis Tseng returned here to-day, for the purpose of resuming negotiations with the French Government.

Vienna, 6th : The anti-Magyar disturbances in Croatia are developing into an open revolt, and further rein-forcements are being sent there.

London, 7th : The leading articles of the London press this morning urge British mediation between France and China.—The *Times* publishes a telegram this morning from Hongkong stating that France threatens to blockade Pakhoi and Canton unless the Chinese troops are withdrawn from the frontier.—The Marquis of Hartington, speaking at the Cutlers' Feast last night, said that he hoped that the progress of reforms in Egypt will permit a large reduction, if not the complete withdrawal, of the British troops before the re-assembling of Parliament.—Referring to the Tamatave affair, his Lordship said it would be a mistake to suppose that the release of the missionary, Mr. Shaw, removed ground of the differences between England and France, but that the British Government hoped that a satisfactory explanation of the circumstances would be received from France.—News from the Cape states that British troops will enter the Reserved Territory, to keep a watch upon the movements of Cetewayo.

Paris, 7th : The Marquis Tseng had a favourable interview with M. Challemel-Lacour to-day, at which he proposed a settlement of the question of the Chinese Suzerainty, and the delimitation of the frontier with a neutral zone.—The proposals of His Excellency were favourably received by M. Challemel-Lacour.

8th : A Cabinet Council will be held here next Monday to examine into Marquis Tseng's proposals.

London, 8th : It is announced that Roumania has entered into an alliance with Austria and Germany, and also into a similar alliance with Italy.

Portsmouth, 8th : H. M. Troopship Euphrates left here for Bombay to-day *via* Cape.

Berlin, 9th : The German Admiral has received orders to collect a Squadron at Hongkong, and take a cruise round the Treaty ports.

Paris, 10th : A transport, with reinforcements, started to-day for Tongking.—The *Republique Francais* publishes an article to-day which demands a French protectorate over the whole of Annam, conceding to China an honorary Suzerainty. The article opposes a neutral zone.—M. Patenotre has been appointed French Minister at Pekin.

Geneva, 10th : The Swiss Federal Government have expelled Miss Booth and Miss Charlesworth, the Salvationists, from Switzerland.

London, 10th : It is announced that the East Indian Squadron has arrived at Zanzibar. The seven Irishmen who were recently arrested at Glasgow for complicity in the dynamite outrages of January last have been committed for trial.

Paris, 11th : The *Temps* publishes a statement in its to-day's issue that the British Government have agreed to mediate between France and China.—News from Tonquin states that the military operations there are impeded by floods.—The death of Admiral Pierre is announced.—At a meeting of the Suez Canal Company's directors to-day, it was decided to introduce from January 1, 1884, a reduction of 2½ francs per ton on vessels in ballast, and that the Company will bear the cost of floating all vessels that may be stranded in the Canal after that date.

Berlin 12th : A semi-official denial is given to the statement that the German Minister has returned to his post at Pekin, and that a concentration of the German naval squadron has been ordered in the Chinese waters.

Cairo 12th : Sir Evelyn Baring has to-day assumed the functions of his office as British Consul General.—The expedition of General Hicks started for Kordafan on September 8, and reports have been received from the General that the Mahdi's religious influence has been broken up.

London 13th : News from the Cape states that many Boers are joining Cetewayo.

PASSENGERS SAILED.

Per P and O Str *Hydaspes*, 11 :

For London.—Major Genl John Watson, Lieut W A Watson, Mr A Phillips, Mr J Gabbett, Major A B Portman, Hon G H P and Mrs Evans and 2 infants, Mr J H Barry, Capt Hon C D Home, Rev A Quinlan, Mr A Heimann, Mr C G Bradbury, Major and Mrs Glencross, Mr J Carey, Mr Maurice Leslie, Mr and Mrs Mackenzie, Miss Thorpe, Dr W Kiernander, Lieut R H Dunn and infant, Mr J Horn, Mrs Hodgart, Mr W Wright, Mr Wheeler, Mr E Adams, and Mr Moore.

For Venice—Mr W Menzell.

PASSENGERS ARRIVED.

Per P and O Str *Bokhara*, 12 :

From London.—Col and Mrs Goodfellow, Mrs W L Buyers, Major Maltby, Major J de B Lynch, Mr and Mrs Wilkinson, Mrs Gregory, 2 sons and 2 daughters, Mr F Cooper, Miss Turnbull, Mr J H Griffiths, Mr J S Brown, Mr Gibbons, and Miss Stewart.

From Brindisi—Mr Larmour, Mr Duncan, Mr G B Taylor, Mr H C A Conybeare, Brigade Surg F M Wade, Mr H L Mylne, Mr Pickard, Lieut Malcolm Little, and Mr and Mrs Hales.

From Venice—Mr Wilkinson.

From Suez—Cassum Sulleyman.

Domestic Occurrence.

BIRTH.

NAVALKAR—Sept, 11th, at Alibag, the wife of the Rev G R Navalkar of a daughter.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th September 1883.

Indian Christian Association, 30th April 1883, Rs. 3; C. Sharmon, 30th September 1883, Annas 8; Mrs. Mayes, 31st October 1883, Re. 1; Geo. Hepworth, 7th October 1883, Rs. 3; Nathaniel Brown, 30th November 1883, Rs. 1-14; Rev. T. E. F. Morton, 7th October 1883, Rs. 1-4.

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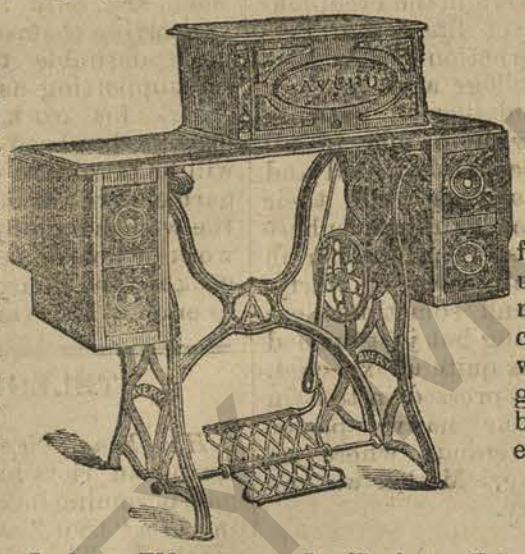

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